The Bombay Guardian.

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WEEKLY REVIEW.

—The *Catholic Examiner*, solicitous that the blessing of Heaven may rest upon the Pope's December Council, entreats the Vicar of the Church of Our Lady at Bandora to stop the grievous scandal which is annually witnessed in that Church:

"As to the fact of the votive offerings made by the Pagans, and of their buying some blessed cord, there is room for most serious anxiety about it. Pagans may be allowed to make offerrings, in the hope that She whom Catholics venerate as the Mother of Christ may intercede for them, and that thus they may have the blessing of Heaven upon them; but as to money being taken for the pieces of cord on account of the blessing pronounced over them (and for what other reason can the money be received, as apparently the cord is without value in itself) that is an act of simony, which is in every way forbidden by the Catholic Church."

We are afraid our brother journalist will get himself into trouble by denouncing this traffic as simony. After the above dehortation appeared, the Festa came off on Sunday last, and was a brilliant success. The *Bombay Gazette* thus reports upon it:

"No change in the weather, however, seems to have the effect of lessening the number of customers who crowd the chapel, eager to purchase at the gorgeously tinselled altar the consecrated thread, a little bit of which tied round the wrist is supposed to be a sure protection against all harm, and the wax models of children, hands, feet, &c., and tapers, which are each presented at the shrine of the Virgin or the Saviour by the devout with special objects. There was a continued throng at the altar purchasing these little articles, and the young boys who acted as vendors appeared to think it good fun, though like most natives they took care to make a good bargain out of any of the sahib logue who wished to make a purchase."

The consecrated cord for the wrist seems to be an imitation of a Hindoo custom; a similar traffic being carried on in connection with Cocoanut Day and the Dusera.

—The Maharajas are incarnations of Vishnu. Their houses are sacred temples. The crush of devotees is sometimes tremendous, and there are as many women as men. The other day a poor Bhattia lady was crushed to death in one of these 'sacred' edifices. What is the remedy for this condition of matters? A more palatial residence for our Maharaja; more ample courts and chambers, where he may receive his thousands of worshippers and more conveniently choose from the multitude of women those whom he may find pleasure in. Europeans who read the appalling evidence given on the Maharaja Libel Case in our High Court six years ago, imagined that the unveiling of these horrible details would be fatal to the system. It does not however appear that the great body of the Bhattias and Banyans have been in the least affected by these exposures. Nothing could exceed the ardor with which they rush to prostrate themselves at the feet of the Maharaja, and to consecrate their property, wives, daughters, all they have, to one who teaches that the impulses which in other men are vile and shameless, are in him divine.

—To-morrow, Sunday, H. H. the Gaekwar proceeds in state to honor Ganputi, and Her Majesty's troops with their European officers will, as usual, attend to give the customary salute. It is astonishing how long this relic of the H. E. I. Company's subserviency to heathen prejudices is permitted to remain. There is not the slightest necessity or reason for it. A simple statement to the effect that there are often some among the officers who have religious scruples about the propriety of this, and cannot obey orders without wounding their conscience, ought to suffice with the Gaekwar for a renunciation of his demand; and if it should not, his contempt for the religious scruples of Christians might well embolden the British Government to order the discontinuance of the custom.

—'The effects of Christianity upon the Koles of Chota Nagpore are not strikingly satisfactory' says the *Pioneer*, and reference is made, in proof, to a clique of agitating sharpers who have got hold of an insignificant deed of grant and are trying to pass it off as something of great value. Though several thousands of the Koles have become Christians, they constitute but a small minority of the whole. It seems to be rather strange logic that because a certain number have become Chistians, therefore it should be impossible for a clique of sharpers to find a sphere of action in Chota Nagpore. By this reasoning the effects of Christianity upon Englishmen must be pronounced unsatisfactory.

—About Rs. 7,000 has been contributed in Bombay to the new Marwar Famine Relief Fund. Happily, some one at this juncture has remembered that there was a surplus of Rs. 38,000 of the Famine Fund of 1866 lying idle in the Bank of Bombay, and this has been made over to Government for the Marwar Relief.

—We are startled by the announcement that Her Majesty's representative in Labuan, Governor Hennessy, has opened a new mosque!

The Pope expressed his firm conviction the other day that the world would be regenerated by the coming Council! He added that the Council would adopt the Syllabus, that is to say, the Pope's own view of doctrinal truth. Is it this that is to regenerate the world? Two dogmas are also, we are told, to be proclaimed: 1, The personal infallibility of the Pope (independent of all Councils); 2, The assumption, spirit and body, of the Virgin Mary. Here are some things almost as marvellous as transubstantiation. The Pope is to get himself decreed infallible by the Council, which, by a convenient fiction, is supposed to represent the Universal Church. Of course the Council is infallible, otherwise its decree of infallibility would have not the slightest value. The Pope's infallibility now to be recognized is not simply that of Pius the Ninth, but that of all Popes, in all ages. During all the centuries of the Christian era there have been Popes, say the Romanists; there have been two or three hundred of these infallible beings, and only now in the year of grace 1869 is the discovery made. An infallible body blind for so many centuries to a fact of such overwhelming importance as the infallibility of its head! We have not the slightest doubt that the Pope is as infallible as his Œcumenical Councils are. The infallible Pope is going to get the infallible Council of next December, to adopt his Syllabus in which he re-affirms those medieval dogmas that the Roman Catholic laity evince a tendency to abandon, all over the world, and in which he consigns to perdition all that 'follow not with him.' Then again the infallible Council and the infallible Pope are to declare that the Virgin Mary ascended to heaven bodily. It is not pretended that any new evidence of an event so mysteriously hidden from the church in former ages, has been discovered; where you have infallibility what matters the evidence? but then what becomes of the infallibility that knew nothing of all this for eighteen centuries?

There was a large gathering of the men of the Royal Welsh Fusiliers at the Scripture Reader's Bungalow, Colaba, on Thursday evening. The occasion was a very interesting one. Mr. Shaw, the Scripture Reader, has been laboring for a year and a half among the men of this regiment, which is on the point of leaving for England; and those of them who have been attending his Bible Class, desirous of evincing their appreciation of his work of faith and labor of love, gave a tea party, organized a meeting and presented him with a token of their esteem and regard in the form of a gold chain. No little pains and much taste had been bestowed in decorating the place. We should think there were fifty soldiers present, some of them with wives and children, and a number of civilians were there as guests. The Rev. Mr. Maule presided and gave an excellent address on Christian fortitude. Many others addressed the company, including several members of the Bible Class. It was manifest to all that a marked blessing had rested upon Mr. Shaw's work among them, and that he had greatly won the confidence and regard of the men of this Regiment.

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INVESTMENTS.

All who have read the Sermon on the Mount are aware that something is said therein about investments. "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is there will your heart be also." Our Lord here addresses those who have money to invest, and who propose to keep it for future use in coffers or in chests; and he condescends to show them a better way. They must be aware that there is a considerable risk connected with the preservation of money or valuable effects; there is a possibility that when they go to their money-box they shall find that thieves have helped themselves to the money, and when they open their chests they shall find that moth and rust have made sad havoc. In these days we have Banks, Financials, Assurance Companies; but after the experience of the last few years who can affirm that these afford any safer investment for funds? In too many instances the property of thousands has been amassed in these institutions only that they who coveted it might be saved the trouble of piecemeal plundering. Can any one doubt that the principle laid down by our Lord is one that is as applicable to modern society as to ancient? God has given us more than we need; what shall we do with it? where will it be best bestowed? Christ has actually answered this question; he has given counsel on this very point; his instructions may to some not be very palatable; but the fact that he has given instructions is not to be gainsaid. The best thing for you to do with your treasures is to lay them up in heaven, where moth and rust do not corrupt, and where thieves do not break through and steal. There is a place where they shall be absolutely safe, and where they shall be kept for you, against your day of need. Well, what does this mean? What is it to lay up treasures in heaven? The Sermon on the Mount gives us all the information on this head that we require. "Blessed are the merciful, for they shall obtain mercy." "That thine alms may be in secret, and thy Father who seeth in secret himself shall reward thee openly." "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." And in Luke vi: "Give and it shall be given you, good measure, pressed down and running over." And in Proverbs: "He that giveth to the poor lendeth to the Lord."

At the end of a brief notice of the failure of the Albert Assurance Company, we had three lines regarding this best of all investments. This very homeopathic dose of Scripture seems to have had an alarming effect upon the editor of the *Poona Observer*, convulsing him out of all propriety. In an article more than a column and a half long he endeavours to work off the vehemence of his outraged feelings, without apparent success. We are well aware that men do not like to have religion mixed up with business, and we are often conscious that we are spoiling what we write, for many, by bringing in the Gospel. They will listen to the minister who on the Sabbath reads and expounds the words of Christ regarding safe investments, and think it all right; but in the week, in the midst of their business, when the question of investments is actually before them, let any one repeat the words of Christ as having a possible application to the case in hand, and they will regard such a one as demented.

The best of all replies for the *Observer* to make, would have been to indicate some means of investment not open to the objections stated.

Would Christ speak differently were he in the world now? We do not believe it. His doctrine was just as strange then as it is now. And it will always be strange to those whose faith is weak and who are more conversant with the maxims of the world than with the precepts of the Gospel.

But seriously—some one may ask—do you disapprove of a man's making a provision for his family? By no means; but let it be the best provision.

On the supposition that a man has a larger income than is needed for the support of his family, we do not think he is justified in spending it all on himself and family, and then at his death taking the charity of others for the support of his wife and children. We doubt even if he would be right in spending it in works of benevolence if his family do not acquiesce. But if he and they are one in faith, there can be no question that the path of benevolence will be found the best. We cannot lay down rules with regard to all cases. Let every man be fully persuaded in his own mind after having prayerfully studied the subject. We believe that there is nothing so much needed in this age, as startling and unequivocal exhibitions of faith and love. The church is made rich not by the filling up of the coffers of Christians, but by the emptying of them.

COMPULSORY CELIBACY.

The *Indian Mirror* has an article entitled "Native Christian Heartlessness," in which he speaks of the Native Converts' Remarriage Act as a cruel and ill-advised measure, unjust and unchristian. Now what was the object of that Act? It was simply to hinder Natives from avenging themselves upon one of their number who embraced Christianity, by condemning him to perpetual celibacy. When a Hindoo becomes a Christian, he is regarded as dead, funeral rites are performed for him, and his wife is declared a widow. In every way he is made to understand that he has no longer any claims upon those whom he has left, and that no ties exist between them and him. The woman or girl to whom he was married is now absolutely free, so far as he is concerned, as free as if he were dead. If of low caste or if her friends are reformers she can marry again; if not she remains a widow. Now what a monstrous claim would it be in these circumstances, that the husband should be condemned to perpetual celibacy! The marriage to be considered dissolved and that irreparably by the Hindoo friends of the wife, so far as she is concerned, and to be considered in full force, so far as the convert is concerned! Nothing surprised us so much, at the time when the Act to remove this disability was under discussion, as the strong feeling against it manifested by many of the Native journals. The Act required that there should be a delay of two years (or more) after the initiation of judicial proceedings, during which fullest opportunity should be afforded for ascertaining the mind of the woman; and only when it was made fully evident that her opposition was invincible, should a divorce be proclaimed. This legislation is in accordance with the teaching of the Bible. Paul lays down that a convert is free from his heathen wife when she refuses to accompany him, though he is bound to use his best efforts to persuade her to stay with him. It appears very strange to us that a paper, professing as the *Indian Mirror* does, to be singularly free from the prejudices of the Hindoos, should mourn because Hindoos are not allowed the privilege of condemning to celibacy one whom they profess to regard as dead. As for the widowhood of the woman who has *broken* her vows and refuses to live with him because he is a Christian, he certainly is not responsible for it, if he does what in him lies to persuade her to be true to him.

Mention was made in our columns lately of the marriage of a Native Christian in Northern India, who had been legally divorced from the wife whom he had never seen, having been married in childhood, she having solemnly and persistently declared that nothing could ever induce her to live with him, and who at the very moment when he was about to be united in marriage with a Christian wife received a letter purporting to be from the divorced one in which she declared her willingness to join him. There was not the slightest evidence that it was from her, but very good reason to believe that it was not. The malevolence which Hinduism inculcates towards those who forsake its communion, and which expresses itself in the desire to keep them in bondage while it professes to have dissolved all ties with them, would naturally delight in any expedient by means of which it could hinder the convert from availing himself of his liberty. Now the *Indian Mirror* is pleased to lay hold upon the notice of the above circumstance which appeared, and work it up in a most sensational way, describing the Native Christian as actuated by a ruthless desire to triumph over the former wife, and trampling over her prostrate body as he grimly strode to the altar. This sort of writing it should have left to that portion of the Native press which blindly and bigotedly upholds the old ways of Hinduism. In the same number of the *Mirror* is this extract from the *Jubbulpoor Chronicle*:

"Remembering how much they have in common with us, and the well-known reverence in which the Founder of Christianity is held by their leader, it is a pity that the Brahmos should sometimes be led to assume a hostile attitude towards Christians. Their true position ought to be as a protesting body against the surrounding idolatry and superstition of their countrymen. All their energies ought to be concentrated on the effort to uproot and utterly destroy these. Instead of casting a jealous eye on the work of Christian Missionaries in the land, they ought to look upon the latter as to a certain extent their best friends."

The *Mirror* says this advice is more applicable to the missionaries than to themselves, and that the bitterness and jealousy are all on the side of the former!

SIMPLE LESSONS FOR EARNEST LEARNERS.

Sowing and Reaping.—IX.

Gal. 6: 7,8.

"Whatsoever a man soweth, that shall he also reap." This is one of the great laws of the natural world. And it holds good also in the spiritual: "He that soweth to

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his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." The harvest corresponds with the sowing. This is abundantly exemplified in the building up of human character and it has its counterpart in the connection between this life and the life to come.

It has grown into the veriest proverb that the child is father to the man. The seeds we sow in early life yield a harvest in riper years. Every man is a sower and every man reaps a harvest of the same kind as the seed he sowed. The wicked and the righteous both reap the fruit of their doings to some extent even in this life. He who sows to his flesh is led by the great deceiver. The devil is a liar from the beginning. He deceives men by trying to make them believe that they may go on enjoying the pleasures of sin now, and that they will yet have time enough to repent of their ways and seek mercy. And so he leads men on till they flatter themselves that at the last it will be well with them; and thus he cheats the sinner out of his soul. Hence many a young man fancies that there is no great harm in tasting just once of a cup of sinful pleasure, —going just once to the theatre, pressing to his lips just once the cup of intoxication, going just once on a pleasure trip on the Sabbath-day, reading just one obscene book, listening just once to a filthy jest or immodest song, or—foulest of all—falling once into the snare of the strange woman. Thousands of young men, by yielding just *once*, as they flattered themselves it would be to one of these forms of evil, have made shipwreck of all that would have ennobled their character and have ruined themselves for this world and the next. A good man has left it on record that a bad book read by him in early life was a source of unhappiness to him till his dying day. The foul filth and slime of its thoughts and words stuck to his mind all his life long. Resist the beginnings of evil. How can a man take fire into his bosom and not be burned thereby?

What do these beginnings of sin in early life lead to? Unless checked by the power of God's grace, they lead to a youth spent in folly and sin. And he who spends his youth in idleness, or in self-indulgence, or in vain pleasures, or in giving loose rein to the base passions of his fallen nature, or in cherishing that cruel spirit of avarice which makes the ear ever open to the hum of mammon and deaf to the wail of woe,—he who thus sows to his flesh shall even in this life have a harvest exactly like the sowing. His harvest is a mind filled with a jumble of useless vanities. His harvest is often a shortened life and a blighted intellect,—a body sinking down to an early grave and a mind that loses its powers and aspirations which once gone can never return. His harvest is a heart always contracting and therefore growing less susceptible of influences for good, the gradual and sure weeding out of all those finer feelings which tend to elevate and ennoble our fallen nature. His harvest is sin added to sin, a growing powerlessness to resist temptation, the habit of evil strengthened, the canker of wickedness eating into his own soul, an increasing pleasure in iniquity, the gradual passing away of desires after righteousness and holiness, a conscience blunted and seared, a confirmed carelessness for the soul's concerns, an ever widening of the gulf that separates him from true peace and happiness, till at last he is held a hopeless captive in Satan's chains. So true is the warning of God even in this life, He that soweth to his flesh shall of the flesh reap corruption.

And he who sows to the Spirit, even before he reaps life everlasting, has a rich recompense which he would not willingly part with. He has cast all his care on his heavenly Father and so his spirit is filled with a tranquil trust and holy peace. By daily prayer and communion with God, he arms himself for the struggle of life; and the fiery darts of the wicked one which leave deep scars in the souls of many, glance off his shield of faith. His deeds of honesty and benevolence and self-denial, often done in secret and never with ostentation, have won for him a rich harvest of love and gratitude,—the golden grain of men's respect and confidence. His life is a constant sermon on the Scripture text, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." His treasure is in the skies and his thoughts and aspirations tend heavenward. He has looked within the veil and the sight of the glories there and the love that made him partaker of them, shed a quiet gladness over his spirit which manifests itself even in the common duties of life. And as the eve of life comes on and his head grows hoary and his body frail, his spirit, long accustomed to pluck and eat the fruit of the tree of life, becomes holier and happier and fitter far for the fadeless felicities of his Father's home on high. His path is as the shining light which shineth more and more unto the perfect day.

But the harvests reaped in time both by the righteous and the wicked are only the earnest of what is yet to come. All through this life we sow, and our years here are but the seed-time in our immortal existence. Time is our spring, eternity the harvest; and it is in this that the words we are considering have their full significance: "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." In the eternal world we shall have the product and out-working of the present, a harvest corresponding to the seed we sow. Men do not sow in harvest; they merely reap what was sown in spring. There will be no sowing in eternity. Our life here is the preparatory stage in a life that knows no ending. There will be nothing arbitrary or capricious in the awards of the judgment day; they will correspond to the life on earth. And so righteous is the government of God that every one of those placed on the Judge's left hand, will feel, if he do not confess, that the sentence which condemns him is just. And who shall tell the fulness of woe which that condemning sentence embodies? Let God's word declare, for God alone can tell us. Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. The wicked shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. Their worm dieth not and their fire is not quenched. They drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation. They have no rest day nor night and the smoke of their torment ascendeth up for ever and ever. It may be that some of this language is figurative. But figurative or not figurative, it very obviously teaches the awfully solemn truth that they who sow to the flesh in time shall reap a harvest of extremest torture in hell for evermore.

Who would like to reap *this* harvest? Who would wish to follow the devices of his own depraved nature; seeing that this is the end to which such a course leads? It is not yet too late: *now* is the accepted time; *now* is the day of salvation.

But they who sow to the Spirit, they who cast away all trust in themselves and commit their souls to the divine Saviour, shall of the Spirit reap life everlasting. In the world to come, they will be for ever with the Lord and for ever like Him. Their sin will be for ever put away, their hopes and aspirations satisfied, their nature perfected. Their bliss will meet all their capacities to the full and will be worthy of the giving God. The deeds of beneficence they did in time will only go to augment the eternal weight of glory. Who would not like to reap this golden harvest on the eternal shore? They who reap it yonder sow to the Spirit here.

We have thus tried to show that man's future is wrapped up in his present. This, be it remembered, is the general rule. There have indeed been men whose youth was spent in folly and sin and who by the power of God's grace had the whole current of their life changed in their later days. But this remarkable exception is one of very rare occurrence. Yet even in their case the law holds good in this, that their future life is just the continuation of what they were when they left this world. There will be this great difference, however, in regard to the wicked, that while their habits and passions remain, the time and the means of gratifying them will have passed away for ever. Sin will lead to sorrow; carnality will reap condemnation; holiness in this life will result in eternal happiness in a higher life to come; glory will crown above what grace begins below. He that is filthy will be filthy still, and he that is holy will be holy still.

Ahmedabad. OMEGA.

THE AMENS OF CHRIST.—XLV.

VERILY *I say unto you, This generation shall not pass till all these things be fulfilled.* Matt. xxiv. 34.

We have already noticed that the word generation is not always in the Scriptures restricted to the meaning commonly assigned to the word. In Proverbs for instance we have: "There is a generation that are pure in their own eyes." Here the word corresponds to a class of men. Some interpret our text as referring to the Jewish people, and prophecying their continuance until the second advent of Christ. We do not, however, object to the ordinary and obvious sense, in this passage. We incline to think that our Lord intended that his disciples should look for the fulfilment of these predictions in their own day. But what are we to understand by 'all these things'?

After the intimation that not a stone of the temple should remain in its place, the disciples, sitting with the Master on the Mount of Olives, over against the city, said, Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world? Here are three questions; one concerning the destruction of the temple, one regarding the coming of Christ, and one touching the end of the world (or *eon* dispensation.) But the questioners evi-

dently considered these three to be virtually one. They had much to learn (from the risen Saviour and the Spirit of Pentecost,) before they could accurately separate these events. Christ does not now undertake to enlighten them with regard to the non-identity of the destruction of the temple and his future advent in glory; but as these questions were blended so his answers are blended. He speaks of the overthrow of Jerusalem and the termination of the Jewish economy, and of the coming of the Son of Man and its signs, and of the judgment of the tribes of earth by the separation of his elect; grouping all together as though they belonged together in time and not merely in moral significance; leaving it to the light of future events to furnish the means of distinguishing between the earlier and the later fulfilments. He refers to the fig-tree whose tender branches and young leaves are a sign that summer is nigh: 'so likewise when ye shall see all these things, know that it is near even at the doors.' We are here called to distinguish between 'all these things' and 'it,' between the great event and the things that indicate its approach. 'All these things' in verse 33, therefore, may not be applied to verses 27-31 where the coming of the Son of Man is spoken of, but to the events preceding it: tribulation, persecution, temptation, false Christs, &c. And the words have of course the same meaning in verse 34. The object of the whole is that believers may not be led away by false notions of the things coming upon the earth, of the triumphs of the Gospel, the glory of the Church, that they may not be soon wearied or faint in their minds, but endure to the end, that they may give themselves to the spread of the Gospel through the world, knowing that the Gospel of the kingdom must be preached in all the world for a witness before 'the end' can come, but that they may be sustained in all their toil and sorrow by the blessed assurance that the Son of Man cometh in the clouds of heaven with great power and glory.

They that heard the words of this prophecy, some of them at least, actually saw the destruction of Jerusalem and of the temple, the overthrow of all those Mosaic institutions which were bound up with the national life of the Jews. But before that day of retribution and of judgment dawned, multitudes of Christian churches in all parts of the world had been made acquainted with these prophecies of Christ, and multitudes who were outside of those churches had also heard of them. Then when those remarkable events came to pass, assurance was carried to the hearts of all who gave the slightest heed to this chapter of prophecy, that there should be the future advent of the ascended Messiah in glory and in majesty, a manifestation as unequivocal as the lightning, flashing conviction upon the hearts of all mankind, and the gathering together of the elect, the fusion of all bodies of believers in one.

The following words of Josephus will show how obvious it was to all that the ruin which fell upon the Jews, was of the nature of a judgment from heaven, marked, signal, tremendous: "I cannot but think that it was because God had doomed this city to destruction, as a polluted city, and was resolved to purge his sanctuary by fire, that he cut off these their great defenders and well-wishers, while those that a little before had worn the sacred garments and had presided over the public worship, and had been esteemed venerable by those that dwelt on the whole habitable earth when they came into our city, were cast out naked, and seen to be the food of dogs and wild beasts." (Wars, iv. 5.2.)

In these last days we have many scoffers, not merely outside the church, (there was never any lack of them there,) but strange to say, in the church, in the pulpit, in what they call the ministry of Christ and of the Gospel; men boldly scoffing at the true Christ and the true Gospel, denying the atonement, the miracles of Scripture, the physical resurrection of Christ, the possibility of a future advent. Their grand argument is that since the fathers fell asleep all things continue as they were from the beginning; Nature evidently knows nothing of the Supernatural. But the prophecies of Christ a tually made necessary the lapse of all these centuries, for it made necessary the preliminary preaching of the Gospel unto all nations; it was necessary that time should flow on until the era of geographical discovery and of perfected communications should bring the outlying tribes of earth, Australians, South Sea Islanders, aborigines of America, and others to the knowledge of the rest; and it was necessary that in such an advanced era the spirit of Missions should awaken, and evangelists be found for all these scattered and long-unknown tribes.

What is Truth?

Professing themselves to be wise they became fools. (Rom. I. 22.) Every thing here depends upon the standard. If we turn to the only wise God and ask him what is the true wisdom for man, He replies, Thou shalt love the Lord thy God with all thy heart, soul, mind, strength, and thy neighbour as thyself; the fear of the Lord is the beginning of wisdom; lean not to thine own understanding; abide in me all the day, for I am thy strength and thy wisdom; it is not in man that walketh to direct his own steps; wisdom and sin are at the antipodes of each other. This is not man's standard. He has another idea of wisdom altogether. So far from believing that true wisdom is in sitting as a scholar at the feet of God, he finds it rather in the ideas that he intermingles with those that have been given to him; in the improvements that he introduces into God's scheme. It may be, he says, that God is a Spirit, but man is spirit and flesh, and we need therefore some visible and palpable representations of God. It is desirable that our thoughts of God should be no cause of pain; it is evident that if we think only of him as a holy and sin-hating God, our natures will dismiss the thought of him altogether; we must conceive of him therefore according to the exigencies of our nature, so that religion may not be distasteful to us. Accordingly the wisdom of man has set to work and produced all the philosophies and religions that have prevailed among the different families of earth. It would have seemed a thing incredible, before the experiment was actually made, that such horrible, foul, grotesque and monstrous representations of deity could over be made by a being having the slightest shred of rationality left him, as are found in the mythologies of ancient and modern times, in Greece, Egypt, India and Oceanica. "Men changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." This is God's truth concerning fallen man.

Who can bring a clean thing out of an unclean? (Job. IV. 14.) How much less can the unclean thing cleanse itself? How can he be clean that is born of a woman? (XXV. 4) The sublimest of all God's works is the finite soul, invested with his image and made capable of walking in companionship with its Creator. Now what do we hear sinful man saying! I can do more than that; I can create such a soul, not out of nothing, which were a small matter, but out of a sinful soul, out of its very opposite. Man boasts his power of self-enlightenment, self-rectification, self-redemption. But even supposing for a moment that the sinner had this marvellous omnipotence over himself, there is power over another one needed, that is, God. God has no complacency in any power exercised by a sinful soul. He says indeed that the assumption of such power is a lie; that all power is of Him, and must be exercised by the creature with recognition of this fact, or without; if without, then sinfully. Without faith it is impossible to please God. Man boasts his power to elevate himself, to pursue a path of unlimited progress; but the entire history of the race corroborates the verdict of Scripture that the corrupt heart of man cannot purify itself; that a root of falsehood cannot yield fruits of truth; that darkness cannot create a sun for itself; that enmity cannot beget amity; that man's tower of Babel will never reach to heaven.

The world by wisdom knew not God. (1 Cor. I. 21) It pleased God to give man the amplest opportunities of proving just what he could do in his own strength and wisdom. From the beginning to the present moment the grand controversy has been regarding the truth of what was said in Paradise. In the day thou eatest thou shalt die; man constantly affirming that he is not dead; that he is not *mastered* by sin; that he has power to save himself and work out his own highest destiny. 'Give me my portion of goods and my freedom and I want no more.' Go, prodigal, and work out thine own destiny. All things shall be made as favorable to thee as possible. Nature smiles upon thee and bids thee possess thyself of her embosomed treasures and deep-buried secrets. The heavens declare the glory of God and the firmament showeth his handy work. What then dost thou learn of God? Salvation must begin with correct ideas of God thy Creator and Preserver.—But what frightful response is this that we hear! What testimony comes up from all lands, all ages! What hideous images are these that the sun shines upon in every land peopled by men? The most hideous things that man himself can make are erected every where as the symbols and images and dwelling places of the Godhead. But the nations are barbarous, savage, besotted; how should they know? Yes, but what brought them into this condition? He that saw all his works to be very good, never surely created such a blight and blot as the savage, brutal, lustful, ferocious This is the work of sin. Without discussing this, be it, as some say, that in the inhabitant of ancient Greece or Rome, we see the height to which man may elevate himself by his own wisdom. We might ask if it is certain that no side-light from those who had a revelation ever made its way to this triumph of self-culture. But what is he, this ancient Greek? The images about him are not uncouth and repulsive, but exquisite works of art; still they are images and he worships them. He has so far improved upon his savage forefather as to make better or more idealized copies of the human form; but the gods whose praises he sings are like sinful men and women. Socrates and Plato teach, and three centuries of culture go by, and still the Greek and the Roman are as far as ever from having any conception of God, the all-holy, the Spirit, the all-wise, the self-existent, the all-sustainer, the Judge, the Redeemer.

Correspondence.

To the Editor of the Bombay Guardian.

My dear Mr. Editor,—In the report which you gave in your last number of the deliberations of the Calcutta Committee of the Church Missionary Society, I was glad to find that the orphanage question was broached. From the origin of Christianity to the present day orphans have been regarded as having special claims on the benevolence of the Christian church. In the apostolic charge the Head of the church gave to a leader in the primitive missionary band, the young are assigned the first place, shewing the place they occupied in the Saviour's heart. "Feed my lambs." If by "lambs" we understand the young, surely we must admit the special application to those that are destitute as well as weak and inexperienced. If the children who have parents, or other natural guardians are expressly committed to the care and kindness of

Christ's ministers, then, *a fortiori*, those whose earthly friends have been removed are special objects of their attention and superintendence. I think none will deny that the orphans of native Christians have a particular claim on missionary effort. Besides these, who are thrown upon the mission as it were, I find that widows of those who were not professed Christians, but who were of that class from among whom converts are expected, friends of converts and mission retainers, look to the mission to help them in their distress and difficulties, and if not repulsed are often willing to put their children under the care and instruction of the missionary. Now what missionary or Christian can "forbid" those little helpless ones and say to their widowed mothers, Go back where you came from to your heathen relatives, *waitrun karo ne pet bharo*. I should think the passage-money was lost on the missionary who came 3,000 miles thus to repulse those whom grief and destitution had brought in his way.

So much for the orphans, now for the orphanage. By the latter designation if a chaste architectural structure, with a neatly laid out garden, tattended to by a mali and his assistants, well and bullocks, cook, washerman, hamal, and all the other salaried officials, with a sweetly-toned bell, at whose sound, evoked by the professional ringer, a number of Indian children in European clothes march in order from the school-room to the refectory, and when tolled again from the refectory to the play-ground—if this is the sort of institution intended by "Orphanage" then I should not be the least surprised that "the results are often very insignificant if viewed from a missionary point of view." "Orphanage" would, in such a case, mean, an institution for making orphans or helpless people. My picture is overdrawn no doubt, but if any establishment for the education of orphans approximate at all to what I have sketched, then, I think with Mr. Drœse that "the greater number of (why not *all*?) our stations shall be kept free from these charitable encumbrances." But such is not my idea of an orphanage. The orphan-home should be managed like a family—a *native* family. The children should not be so shut out from the world as to feel lost, awkward, helpless and useless when set free. They should at least accompany the person who purchases the provisions to the bazar, and the elder children might be intrusted, two together, with small errands. They should be permitted to walk and to see what the world was like. They should be encouraged to associate with members of the church, and ought to be permitted to go occasionally to spend a day or part of a day in native Christian families. They ought, above all, to be taught to help themselves and serve each other. When there are big boys or girls the matron or superintendent should be able to get all the work done by the orphans themselves. Boys who are fit to learn English, and by no means are all fit, might most advantageously attend the Mission English School or even the Government one. It is very desirable that native pastors and educated native Christian gentlemen, should have educated wives, but as this demand at present is so very limited, I think it a disastrous mistake to teach a roomful of girls to pronounce printed English words from a book, and to repeat school-room phrases and read the text of the English Bible, while the little ones should be mastering the rudiments of their vernacular or learning the use of the needle, and their elder school-fellows manipulating dough on the bread-board or spreading in the sun shine the clothes they have just finished belabouring at the well-mouth or river-side.

The majority of mission orphanages are situated in cities—hence my remarks bear on such. I myself am more fortunate in this respect. In connection with the mission here the number of orphans has now risen to upwards of 20; yet there is no orphanage. The children are located in a Christian village about four miles from the city; they are under the eye of experienced and pious Christians; they are superintended by the school-master, who is a first class teacher of washing and sweeping, and they attend the village school with the other children; they are thus members of the community and far from "foreigners to the rest of the people." They are taught to help themselves, and it would be a curious thing if they forget the lesson when made more dependant on self-exertion.

Conclusion first—General:—It is not abolishment but REFORM of orphanages we want.

Conclusion No. 2.—Personal:—I am open for contributions of both orphans and funds. Orphan *girls*, inasmuch as at this station boys are far in excess, would be a most acceptable contribution. —I remain, your fellow-labourer in the Gospel,

Ahmedabad, 13th Sept. 1869. T. L. WELLS.

Epitome of News.

SATURDAY,—SEPTEMBER 11, 1869.

—In a notice of the tribes of the Surat Collectorate, the *Times of India* says: "The Naikras are a distinct tribe, since they do not intermarry with the Dhoorias or other tribes. Their principal objects of worship are 'Wagheshwar' (lord of the tigers) and 'Mata,' the goddess of smallpox and other diseases. 'They have great belief,' says Major Prescott, 'in demoniac influence, and persons supposed to be possessed of familiar spirits are very common, and are supposed to be able to do as much mischief or more than our witches of the 14th century were. They practice polygamy to a great extent when they can afford to support more than one wife.' They buy their wives at from Rs. 4 to 16 each; and girls of from 10 to 12 years of age are sold regularly by their parents. They are not particular regarding food, and eat cow's flesh without scruple. They are addicted to drunkenness, and will sell all they possess, even the rags which cover them, for a small quantity of mowra. They are wretched cultivators, and agriculture is not, as may be supposed, a congenial occupation."

The remark about the belief in demoniac influence, applies to Hindoos generally.

—The Vehar Lake wants about a foot of last year's altitude.

—Higgins who attempted to set fire to the House of Correction, has been sentenced to 18 months' imprisonment.

—The Australian pearl fisheries are becoming important.

—Telegram from Colonel Keatinge, 9th: "Present distress is terrible, but will probably not last long, as we have heavy rain and good accounts of crops."

—Chlorodyne for cholera has been successfully used by the Police in Rajcote.

—*Madras Mail*: "It is one thing for an Anglo-Indian to marry a rich wife in England, but quite another to get her away from home to the land of one's exile."

MONDAY,—SEPTEMBER 13.

—*Mitrodaya*: "A most painful case of torture has been reported in Upper Sind. A confession has been extorted from a person accused of having committed murder; the old story over again! Such practices, despite popular impression to the contrary, are no doubt as rampant as they ever were, in the mofussil, and how they can be effectually checked is a question we leave our wise legislators to solve. In the case under notice the *modus operandi* adopted was to muffle the legs of the unfortunate victim with cloth and apply oil copiously thereto; it was then set on fire. The consequences may be more easily conceived than described. The poor sufferer, unable longer to endure the cruel torture he was made to undergo, confessed, and who would not have, under similar circumstances? He was then carried to a Medical officer, who advised instant amputation of the limbs!"

—*Overland Mail, August 20th*: Mr. Forbes has left Madrid for America.—It is denied that any negotiations are pending for the cession of Cuba. —The ex-Queen of Spain has at length resolved to abdicate.—An Italian countess has been murdered by an officer, while on the railway between Rome and Florence.—The Queen has gone to Balmoral.—Prince Arthur has sailed for Canada.—A private diary of Lord Palmerston has been discovered.—Colonel Seymour has been elected for Antrim county by a large majority. —The Orange demostrations in Ireland have passed off without any serious disturbance.—Amongst the deaths recorded this week are, Viscountess Combermere; Mr. C. Moore, M. P; Lieut-Colonel T. Jackson, late 10th B. N. I.; Lieut-Colonel Pownall, late 39th B. N. I.; R. H. Williamson, Madras C. S., retired; Rev. W. J. Jay; A. Casey, Esq., late of Calcutta; Lieut. Charles Maturin, Madras Infantry, and Elderman Thorp, of Oxford.

Exeter is the centre of attraction just now to gentlemen interested in the advancement of science, where the British Association holds its thirty-ninth annual meeting. The presidency was assumed this year by Professor Stokes, who, in his inaugural address, surveyed the progress of science, noticing especially discoveries in astronomy, chemistry, and mechanics, and concluded with an eloquent peroration on the profound mystery of that something which we call life. Yesterday, in one of the sections, Sir Bartle Frere delivered a long and eloquent address on Geographical science, mentioning what he expected to hear from Mr. Douglas Forsyth of his discoveries in the north of India, and recounting the exploits of Captain Montgomery, Mr. Cooper, Captain Sladen, and others.

The latest intelligence of the progress of Church affairs in Ireland shows that energetic measures are being taken for re-construction. The bishops have met again and again in conference, and after protracted sittings have issued an address to the clergy and laity announcing provincial synods at Armagh and Dublin to reform the representation previous to the re-assembling of the general synod at Dublin on September 14. It is suggested to the laity to prepare a representation of themselves before the meeting. It is supposed that the Prayer-book will be re-modelled. Curates and holders of small benefices have met to form an association to redress their grievances. The proposal to hold an exhibition of missionary objects in Manchester has been warmly taken up.

Dr. Cumming, being anxious to attend the Œcumenical Council at Rome, has addressed to the Pope an epistle in Latin, of which the following is a translation: "Holy Father,—You have been pleased to invite to the Œcumenical Council the Protestants and others who are divided and separated from the Church of Rome. We are heartily grateful for the invitation, and are earnestly desirous to be present in the Council. During the course of the year I have sent many letters to the Most Reverend Dr. Manning, in order to get information as to the extent to which liberty of speaking will be granted to us. The most reverend and learned doctor, with much courtesy, replied to me on this point in these words: 'I am unable to give you any answer as to the mode of proceeding. The supreme authority alone can furnish you with that.' For this reason, Holy Father, I earnestly beseech you to be pleased to inform me whether, in the approaching Council, we shall be allowed the liberty of speaking, and bringing forward the reasons for which we Protestants are separated and divided from the Church of Rome.—I am, your Holiness's obedient servant, John Cumming, D. D., Presbyter of the Scotch Church."

At Lorca, in Spain, an attempt has been made by the population to murder an unoffending English barrister, simply under the fanatical belief, instilled into the minds of the uneducated people by the Carlists, that this gentleman was one of a body of suspected child-stealers, who are supposed to catch and destroy young children for the purpose of using the fat of their entrails to repair telegraph wires. One can hardly imagine even a Spanish mob possessed of such an insane notion; but the people it appears were in earnest, and rushed upon the unfortunate stranger with knives and stones, raising the cry of 'child-stealer,' and but for the authorities, who rescued him bleeding and severly injured, he probably would not now be alive to recount his terrible experience of Spanish fanaticism,

As the Rev. H. Heinrici was reciting the Creed in the Cathedral Church of Berlin, Sunday, August 8, a young man exclaimed—'You lie,' and fired a pistol at his breast. The ball missed him, and he calmly proceeded with the recital of the Belief. The young man was led away. And being examined he said: 'I wished to become an actor and to preach to the public in my own way; but the religious mendacity rampant around me gave me no rest. Some I saw uttering deliberate untruths, while others, knowing them to be such, listened with contemptuous indifference. Gradually I taught myself that some striking deed was indispensable to rouse the public mind from its apathy and chase away the mists of superstition. I, therefore, determined to seize the first favourable opportunity that offered for shooting a clergyman while in the act of uttering his accursed perjuries.'

The story of the imprisoned nun of Cracow has led to a very important anti-clerical agitation both in Austria and Hungary. In the latter country especially it has given additional strength to the opposition which has for some time been growing up there against the pretensions of the

Roman Catholic Church, and the Hungarian press now not only demands the suppression of all convents and monasteries but also the abolition of the celibacy of the clergy. On this subject the *New Free Lloyd* remarks that shortly before the Council of Trent the Hungarian clergy themselves asked for the removal of the restriction as to marriage, and that the four Hungarian bishops who took part in that council did their utmost to obtain the fulfilment of this wish, but failed—in consequence, as they said, of the opposition of the Jesuits. The Hungarian Parliament, too, has repeatedly urged that clerical celibacy should cease to be compulsory. In Italy the civil courts have already in upwards of fifty cases declared that Roman Catholic priests are free to marry, and urged that a similar decision should be given by the Hungarian tribunals. Other religious reforms, such as the introduction of civil marriages, and of the election of bishops by the members, both clerical and lay, of dioceses, are also being asked for.

—A supposed diamond, weighing 7 ounces, as large as a turkey's egg, has been found at Armadale, Australia.

—*Bangalore Spectator*: "Saturday evening presented an interesting phenomenon in the western sky, A mock sun graced the horizon nearly three-quarters of an hour, between quarter-past five and six. Its distance from the sun was 30° towards the north, and its altitude the same as that of the sun. Its appearance was that of the real sun when behind a hazy morning cloud, and it had a bright focus, so bright, that for the first few moments it was mistaken for the real sun, and had not this been partially shining close by, the parhelion might have caused opaque bodies to cast a faint shadow. Its apparent size was nearly the same as that of the sun, and though the rim was not well defined it had a rotund appearance. It was surrounded with a silvery halo, with partially radiating lines across it."

—Sir William Muir, being 'very desirous of encouraging the growth of a standard Christian literature in Urdu and Hindi,' has offered in his private capacity two prizes, of Rs. 1,000 and Rs. 500, for the best Christian treatises which come up to the standard of the former notification in respect of literary merit. The works are to be catholic in their contents. Such periods in the history of Christianity as the Reformation in the 16th century, or its extension among heathen nations, are suggested. The history of the Church in Madagascar and the biography of leading men are also mentioned as fitting subjects. The books are to be given in before the end of 1871. Sir W. Muir is careful to repeat that he makes this offer in his private capacity. The memorandum is signed by Mr. Kempson and addressed to the heads of missionary institutions in the North-Western Provinces.

—The Government of India have deposed Gungadeo, chief of the little State of Ali Rajpore, for execrable misrule, to the great joy of the people. If it had been a big state instead of a little one there would have been no deliverance for them. The younger brother is to succeed.

—*Friend of India*: "The Natives universally believe that the increase of drunkenness is a part of the Government plan to increase the revenue. Indeed those Natives whose interest it is to foster the traffice, take great care to instil this notion into the minds of their victims, and it is extremely difficult to convince them of the contrary When remonstrating with them I have been flatly told that it must be the Government's wish to increase the trade, else why were distilleries introduced when no one wanted them. It certainly is a sad reflection that a paltry sum of four or five hundred rupees of revenue, should be obtained in a way that permits double that sum to be gained by others at the expense of the moral and temporal well-being of simple villagers. Government ought to devise some scheme by which such things could not be done it its name. Much is done by education and other means to raise and improve the people, but if the administration of the *Abkaree* department be such as to make it the interest of herds of unscrupulous natives to foster drunkenness and moral degradation, we shall pull down with one hand what we are building with the other, or, as the Natives put it, 'we give them nectar with one hand and poison with the other.'"

TUESDAY,—September 14..

—The *Indian Mirror* mentions that two more young Natives have just left for England to compete for the civil service.

—The same journal informs us that "the Natives of India, as a nation, are admittedly the best financiers in the world."

—The *Percy Douglas* has arrived in 86 days from London.

—*Home News*: "Now that the act to enable Bishops to resign has been obtained, it is understood that the three prelates at whom it was especially aimed, utterly refuse to comply with its proposals. The three are the aged Bishop of Exeter, the Venerable Bishop of Winchester, and the estimable Bishop of Chichester."

—*Times of India*; Rajpootana: "The last curse on the land has since fallen in the shape of locusts; clouds of these insects came over from the west, laying their eggs, or rather dropping their bodies everywhere. Each female locust has from 170 to 190 eggs in a pouch which separates itself from the remainder of the body —the act of separation killing the female. The part of the body containing the eggs ripens in from ten to fifteen days, and the whole country is now alive with small locusts, growing wonderfully quickly, and eating up everything that they come across."

"In the present month of September, just twelve months since the commencement of the famine, the prospect is very dark indeed. There will be no grain grown in Rajpootana, that may be looked upon as certain—grass there is this year in planty, this will happily save the few remaining cattle. But the inhabitants of Rajpootana cannot eat grass, and now, after a twelve-months' travelling and distress, most of them have no money left to buy food with, were grain procurable. The wretched people have not now the means of leaving the country a second time, and must stay where they are, and weather the famine as best they can."

Complaint is made that the Native Rajahs of adjoining states are prohibiting exportation of grain.

WEDNESDAY,—September 15.

—A Bourdeaux paper says: "The English steamer *Excelsior*, Captain Young, left our roads for Glasgow yesterday, having on board thirty sailors and three officers. This crew is going there to man the magnificent steamer *Europe* 3,000 tons burthen, and belonging to the Company of Fraissine pere and son, of Marseilles. The *Europe* is destined for the direct service between Marseilles and Bombay by the Suez Canal. The Compagnie Fraissinet has also another steamer at Glasgow of the same tonnage —the *Afrique* which will be ready by the end of September next."

—During the first half of the present year the East Indian Railway carried 2,600,000 passengers, of whom about 97 per cent. were third class.

—*Times of India*: "We observe it announced that the Rev. Thomas Richard Maynard, M. A., formerly Chaplain to the Forces at Canterbury, but now on half-pay, has been appointed by the Emperor Napoleon as English tutor to the Prince Imperial."

—A private of the 26th Cameronians, fell from the upper floor of the Dalhousie Barracks, Calcutta, on the 6th instant, and was killed on the spot. The railing of the verandah was not high enough.

—Deaths last week, 303.

—Fall of rain up to Monday in the Fort, 105 inches; Byculla, 93.

—It is stated that the Railway bridge over the Nurbudda, Ahmedabad, has sustained some damage.

—In the first half of the year there were destroyed in the Central Provinces 388 tigers (160 in Chutteesgurh) and 482 bears; and altogether 2,348 wild beasts. Rewards granted Rs. 29.552.

—*Spectator*: "The Emperor of the French pardoned everybody who has done nothing. By a decree of August 14, contersigned by all his Ministers, he releases all persons under sentence for political offences, press offences, offences against the combination laws, or the laws which restrict the right of meeting, and all deserters of both services. The decree was carried out at once. The journalist walked rejoicing out of Ste. Pelagi; some dozen or so of printers recovered their liberty; Reds swarmed back to Paris from Brussels and Geneva, and even the 1,700 innocent persons condemned to toil in Cayenne are expected home. 'There are no exceptions.' The decree 'is countersigned,'. It is the 'beginning of a new era,' and consequently we expect to hear that the Duc d' Ammale has been permitted to reside in Paris, that the Comte de Paris holds receptions in the Faubourg, and that the property of the Orleans family, taken away for political reasons, has been restored, Awaiting that completion of the amnesty, we have only to record that Paris seems for once sincerely pleased. It is a large measure, but just think for a moment what the people sentenced to Cayenne have endured, and for what? For opposing the man who is lauded to the skies for graciously forgiving their sufferings.'

—*Daily News*: "A meeting of the clergy and laity of the united diocese of Down, Connor, and Dromore was held at Belfast yesterday. The Bishop presided. It was resolved that a diocesan synod, consisting of all the clergy of the diocese and an equal number of lay communicants, should assemble on the 7th September."

THURSDAY,—September 16.

—*Times of India*: "Government charge the enormous interest of—not twenty, thirty or fifty per cent. but—*ninety-six* per cent per annum whenever the ryot falls into arrears in the payment of his assessment. It appears that if the money is not paid within one month from the date on which it is due, the total amount is made recoverable, and the notice threatens that it shall be recovered by the sale of the cultivator's land."

In a certain talooka, "*One* out of every *six* of the ryots had fallen into arrears, and had actually been compelled to pay this enormous and oppressive interest of 16 per cent."

—Same: "The Gun Carriage site is to be made over to the B. & B.R. Company for their goods' terminus at Colaba; and, pending the completion of the line to Colaba, rails will be laid, under the orders of Government, to the Cotton Green, the use of which would be permitted to the Company under certain regulations and at certain hours to be fixed by Government. Government have positively declined to sanction a local passenger station at Church Gate Street; the passenger terminus has, therefore, been fixed near the Marine Lines."

—*Times*: "Our system of Church Patronage is, it must be owned, one of those many English customs which may be good to practise, but not to talk about. Considering the intimate relations which ought to subsist between a clergyman and his people, the manner in which he is selected for his post is about the least promising that could have been invented. There are, of course, in an increasing degree, conscientious patrons who do their best to find a man who may be suited to the peculiar needs of his position. But there is no security whatever for this care being exercised, and the instances in which it governs the selection are, we fear, a minority. Patronage is an affair of family, of friends, or of money. The spiritual welfare of a whole parish is intrusted to a man's charge for just the same reasons as those for which he might receive a handsome present. In point of fact, if the living be worth anything, this is very much what it comes to. The clergyman is nominated, not to a cure of souls, but to a house, glebe, and tithes. He comes into the parish, therefore, with nothing particularly to recommen him to the sympathy of the people among whom he is to live, and whose happiness depends so much on their mutual accord. He is simply an inevitable element in the parish.—almost like a natural feature of the landscape. Once there, he is the most immoveable of artificial institutions, and, since he has the power to go his own way, he is under a strong temptation to go so. Under such circumstances, it is not surprising if parishioners sometimes feel that they also have a right to go their way, and that, if the man imposed on them does not suit their taste, they are justified, if they can, in suiting themselves elsewere. We say "if they can," for that, in the majority of cases, suggests an additional hardship in the arrangement. In towns, if a man does not like one church, he has always another to go to; but the inhabitants of a village have very freqently no choice except the parish Church and a Dissenting minister. There are. moreover, worse possibilities than even this irresponsible mode of appointment. Parishioners sometimes hear one fine morning that they have been bought and sold at so much per head, as if they were really the flock of sheep to which their pastor had affectionately compared them. His health, perhaps, was indifferent, and so he has disposed of his flock to another shepherd, and gone to seek more bracing pastures. But, perhaps, the cases to be most commiserated are those in

which the patronage is in the hands of trustees bound to appoint men of a particular theological school."

The article from which the above is taken, was elicited by a letter of the Duke of St. Albans to his tenantry inviting them to recommend a gentleman for the Redbourne living. They accept with many thanks 'the rare and unparalleled privillege.'

—Nearly 4,000 coolies are leaving Calcutta for different British colonies.

—Mr. Serjeant Atkinson, in defence of Soonderow Rowjee, Municipality Head Clerk, accused of embezzlement: "What can I say; what can I do, but repeat almost the ready truth which stands on the lips of every one who has attended to the evidence—that the accusation is an accusation as weak as it is wanton, and as base as it is wrong. Gentlemen, don't misunderstand me when I use the word 'base.' I mean it in its very worst sense—in the very worst sense in which I can use it, and with all the virulence of invective with which I can use it; It is the only word I can use to express my abhorrence of a system under which when the voice of public indignation falls upon certain men, they find it necessary in their own vindication, or from fear, to make a sacrifice of some of the most tried and most confidential servants."

Mr. Soonderow was however brought in guilty and sentenced to 18 months' imprisonment.

FRIDAY,—SEPTEMBER 17.

—*Melbourne Argus*: "It is gratifying to be able to record the increasing importance and richness of the New Zealand gold-fields. A perfect wall of gold, it is said, has been struck in Hunt's claim. Some rich ground has been opened on a river about twenty miles south of West Wanganui, and has attracted about seventy miners. It is said that a party of four men obtained 140 oz. of rough gold in four days. Auriferous quartz has been discovered in several blocks in the Waitakere district."

—A writer in the *Illustrated Times*: "A gentleman, whom I will call A. effected a policy on his life, nine years ago, with a company which may be indicated by the letter B; and he did so in consequence of knowing and having confidence in the directors and others concerned in the management of that company. After paying his premiums for some years, he received notice that his payments were in future to be made at such and such a place, instead of where they were wont to be received. He acted as directed; the new office was that of the Albert Life Assurance Company; and, of course, his policy forms part of the overwhelming liabilities of that concern. No other notification of the transfer was ever given to him; his consent was never asked; he never concurred in the change, unless the payment of premiums at the new address be assumed to constitute concurrence and consent. Now what I suggest is this, that A and others so situated have a right of redress against the directors of the company with which they originally insured, for any loss they may sustain by the insolvency of the Albert, and that they should join together to try the question in a court of law."

—"The Solders' Industrial Exhibition is to be opened at Poona this afternoon, by His Excellency the Governor."

—*Indian Daily News*: "The China papers report sad news from Szechuen. The rumours of massacres of missionaries there have been confirmed with fatal certainty. An Imperial edict has been received at *Hong-kong* from Pekin, ordering no less a personage than Li-Hung-Chang, the Viceroy of two provinces, to proceed as Imperial Envoy to the scene of the murders at once. It is said that twenty or more missionaries (French Fathers) have been murdered in the province, and it would appear that the news first reached the capital in an authentic form; for though rumours have been current, many contradictions spring up. Now, however, doubt is at an end."

—*Ceylon Observer*: "Some time ago, the Governor of Labuan was invited to open the new mosque in the town of Victoria—a handsome brick building, very creditable to the zeal and public spirit of the Mahomedan traders—and on that occasion His Excellency was presented with an address. Governor Hennessy replied in suitable terms, saying, that the triple associations of the mosque, the well of fresh water, and the schools, which they saw that day, conveyed a lesson to the Europeans who were present; and he added that the wise precepts of the Koran, inculcating strict temperance, ought to be followed by all races and all denominations in tropical climates. He said there was no religious ascendancy in Labuan, and he promised the followers of Mahomet complete toleration and protection. The Governor, Mrs. Pope Hennessy, and the Europeans were then entertained at a *dejeuner* of fruit, pastry, and sherbet, by Syed Talang and the chief Mahomedans in the garden outside the mosque."

—*Overland Mail*, 27th: "The British Association has discussed the Central Asia question upon a paper read by a Russian gentleman. —The Birmingham Trade Congress has passed an important resolution urging decisive measures to insure a good supply of Indian cotton.—Election commissions are sitting at Beverley, Bridge-water, and Norwich.—Sir G. T. Sinclair has been returned to represent Caithness.—The Irish land question, insurance failures, and the improprieties at Drury Lane Theatre, are the principal subjects under discussion in the daily press. —The Prince of Wales has returned from the Continent.—Telegrams state that the Duke of Edinburgh has been cordially received in the Sandwich Islands.—As we go to press, great crowds are assembling on the banks of the Thames, to witness the International Universities' Boat-race.—The Empress Eugenie and the Prince Imperial have embarked at Toulon for Corsica. —General Lebœuf has succeeded the late Marshal Niel as the French Minister of War.—The Atlantic Cable reports Prince Arthur at Halifax.—Preparations, on an imposing scale, are being made in the Turkish capital for the reception of the Empress Eugenie.—We learn from New York that a pitched battle has been fought between some hundreds of the servants of the Erie and Albany Railway Companies for the possession of a tunnel and adjacent station.—Amongst the deaths recorded this week are:—General Moore, Bombay; General J. S. Fraser, Madras; Colonel C. N. North, late 60th Rifles; Captain R. Grange, Bengal; Hon. and Rev. T. H. Coventry; Sir Roger Palmer, Bart.

The Bishop of Winchester has sent in a formal resignation of the see, which he has held for forty-two years. It is understood that the right rev. prelate will retain Farnham Castle, as Dr. Bloomfield retained Fulham Palace on his resignation of the diocese of London.

A great fire took place at Philadelphia on August 4, and resulted in the destruction of nearly 4,000,000 dollars' worth of property and the serious injury of some ten or twelve firemen and others, one of the injured men having since died.

BE CAREFUL FOR NOTHING.

A Christian should be known as a heavenly man in the midst of earthly circumstances; as one who is not of the world, a pilgrim and stranger here, distinct from all around him as light in the midst of darkness. He is not merely a virtuous man, according to the standard of earthly morality, with the addition of piety to secure a heavenly portion when he is done with earth. The whole aim and principles of his life are unearthly. He must not only do no wrong; he must suffer wrong, taking it patiently. Earthly morality might tell him to act in justice; but it would never teach him to act in grace. It might tell him not to act vindictively; but when his Lord says, "Whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also," it would ask, if a man is not to defend himself and stand up for his rights, what will become of social order?

The distinction is very plainly marked when the Lord says, "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed! For after all these things do the Gentiles seek." They know no other portion, and have none in whose care they can confide. But for you it is enough to be assured, "Your Heavenly Father knoweth that ye have need of all these things;" and His charge to you is, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Worldly prudence will suggest that such a course will lead you to beggary; but your Lord points you to the fowls of the air and the flowers of the field, and says, "O ye of little faith!"

Is the Christian, then, a reckless man? Nay, but he is a man of faith. Is he an indolent or idle man? The best answer to this is to point you to the example of an Apostle, who says to those among whom he had taught publicly, and from house to house, "Yea, yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Here is both precept and example for it. Did that man eat the bread of idleness? He says to the Thessalonians, "We wrought with labor and travail night and day, that we might not be chargeable to any of you." There ought to be no such thing as a life of luxurious ease or beggarly dependence in the Church of God; *but* there, labor and industry have other aims and reasons than any that the world can know. Unselfish in its aim, it is unburdened with worldly care. "So laboring, ye ought to support the weak." "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." These are strange motives to industry in worldly ears. But are we to have no care for our own interests? So your Lord says, believer—"*no care*," "no thought." But does not the word of God say, "If any provide not for his own, and specially for those of his own house, (*margin*, kindred,) he hath denied the faith, and is worse than an infidel?" Yes, these are the very words. But look at the context and see how far it justifies your selfish concentration of your care and labor upon yourself, and your contradiction of the admonition, "Lay not up for yourselves treasures upon earth." The Apostle is speaking of the care of widows and desolate, and of the special care which children and descendants should have over widowed mothers and relatives; and it is in the hard-hearted and selfish neglect of claims such as these—failing to see to the wants of the widows of the Church, and especially those of their own kindred—that professing Christians deny the faith, and are worse than infidels. To look after his own interests and the comfort of his own home, at the expense of all these claims of the needy around him, would be a strange manifestation of faith in him who said, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

The word of God does not contradict itself, and there is nothing in it which presents earthly aims to those who are risen with Christ, or that withdraws the confidence of the children of God from the unfailing care of their Father. They will find it a source of constant joy and peace to say truly, "Give us this day our daily bread," to receive every thing from the hand of Him who feeds the fowls of the air; and to leave every thing in the hands of Him who has numbered the very hairs of their head.—*The Witness*.

Miscellany.

—The *Cal. Chr. Intelligencer* for September has an address by the Rev. G. Pearce, embodying his Reminiscences in Mission History. We make a few extracts:

"My recollection of Indian Missions goes back to the year 1826. It was then that Providence allotted to me the privilege of entering on Mission work in this heathen land. In respect to Missions that was 'a day of small things,' and a time by no means propitious in respect to the temper of the outside world. Missions and Missionaries had not then had time to earn that good reputation which an eloquent visitor last year told us we now possess.

"At that time Brahmans had permission in various places to draw upon the Company's treasuries to meet the expenses of idol festivals. Government officers, in their zeal to make themselves popular, hesitated not to head idol processions, like that of Jugganath at Puri, &c. More than this, they personally made offerings of jewels and money to the idols. Lord Clive had set this evil example by an offering of 1,050 gold pagodas at an idol temple; a Mr. Place, of Conjeveram, particularly distinguished himself in his patronage of idolatry, by most zealous efforts to give *eclat* to its festivals, and crowned the whole on one occasion by presenting 1,000 pagodas in the temple. But Madras was not alone guilty in this policy. Bengal was equally blameworthy. For several years after my arrival in India, 3,000 yards of broadcloth were annually sent from the Government stores to adorn Jugganath at Puri. As a kind of repayment, I presume, a pilgrim-tax was levied by Government at the gate of the

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town, which brought in much, but added greatly to the celebrity of the idol, and largely increased pilgrimage. Worse than all this, Mr. Poynder, a member of the Company's Court of Proprietors, distinctly charged a Governor-General, Lord Auckland, with presenting offerings, in company with Raja Runjeet Singh, to the idol god in the temple at Umritsur, Punjab. This nobleman was a brother of the Bishop of Sodor and Man."

"One of the first intimations which I received, shortly after my arrival, of the cruel and debasing character of Hinduism was a Sutti scene that I witnessed in the northern suburbs of Calcutta. It took place on the bank of the river, a little beyond Bagh Bazar Bridge. I can never forget it. It was about 5 P.M. when I arrived. The crowd was very great, at least a thousand in number. In the centre was a pile of wood. The corpse of the husband lay upon it. On the north side of it was a palanquin, containing the young widow, to be immolated. Brahmans stood around. I got permission to speak to her, but on attempting to do so, I found her so under the influence of drugs as to render the effort useless. The Brahmans made short work of it. On my leaving the palanquin, they took her out of it, and endeavoured to lead her round the pile, but she was unable to stand. She was then taken up in arms, and carried round it once only (they ought to have gone round seven times); when they laid the poor creature upon her wooden bed, beside the corpse of her husband. At this moment she seemed conscious of what was before her, for she instantly threw her arms round its neck and embraced the corpse with great affection. The Brahmans, however, lost no time in finishing their dreadful work; immediately they began to heap upon the bodies the remainder of the pile, until they covered them at least two feet,—a weight of wood sufficient to crush the very bones themselves; and to make all the more sure, they bound down the whole pile with bamboos crossed over, lest the poor victim in her struggles on feeling the fire should toss it off and escape. All being duly secured, a boy of about twelve years of age, probably the brother of the widow, came forward with a lighted torch, and set fire to the pile, close to the head of the victim. At this moment gongs and drums struck up their deafening sounds, while the vast multitude of spectators joined in shouts of Hari Bole. Hari Bole, thus effectually drowning the shrieks of the poor dying creature. This was a scene enough at the time to freeze the warmest love a Missionary might have brought to the Hindu nation.

"It will hardly be believed now, that at this time, in Bengal alone, the part of the empire most under the supervision of Government, no less than 1,200 such immolations, as its records showed, took place every year. How humane Englishmen could permit, through a long course of years, these murders to be perpetrated—nay, more, could in a manner patronize them, as the natives thought, by affording a guard of the Police, and supplying a code of rules for the occasion, it is difficult in our day to understand. But those who perished by the Sutti fires, were but a small portion of the aggregate number of the victims of heathenism which perished annually at that time. To the above sad list, are to be added, those who were destroyed by the bloody Meria sacrifices in the Khund country; the murders committed in all parts of India by the Thugs, and the wholesale destruction of their female infants by many Rajput tribes. Literally, then these dark places of the earth were full of the habitations of cruelty. I cannot enlarge on these painful topics. I will simply give, as a tangible specimen as to number,—a fact communicated to me by the Magistrate at Alipore, that at the time he spoke, *i.e*, 1834, there were confined for life in the jail of that place, 1,500 thugs, who had been all of them accessory to murder in carrying out their satanic organization. 350 others had suffered death for their crime. Such were the deeds of darkness of those days.

"But to obtain a proper idea of the state of the native mind generally, it should be borne in mind that people of all classes, from the highest to the lowest, were more or less implicated, for all were consentient: and that when help to the oppressed did come, it was not in the least from the native world, not a finger did it raise, not a sign did it make, but that of complaisance in these national murders; nay, to the eternal disgrace of native Calcutta in 1834, 18,000 persons, many of them of the highest families in the city and neighbourhood, were found to unite in a petition to the Privy Council, complaining of Lord William Bentinck's suppression of Sutti, and praying for its restoration,"

—The Presbyterian Church in America, before its separation into Old School and New School, in 1838, altered several of the phrases of the Westminster Confession of Faith which bear on the doctrine of the civil magistrate. The 4th section of the 20th chapter states that certain offenders may lawfully be proceeded against by the censures of the church, *and by the power of the civil magistrate*. The words in italics are struck out by the American Church. Instead of the 3rd section of the 23rd chapter, the Americans have substituted the following:—"Civil magistrates may not assume to themselves the administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven, or in the least interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions without violence or danger. And as Jesus Christ hath appointed a regular government and discipline in His Church, no law of any commonwealth should interfere with, let, or hinder the due exercise thereof among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the persons and good name of all their people in such an effectual manner as that no person be suffered, either under pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury, to any other person whatsoever, and to take order that all religious and ecclesiastical assemblies be held without molestation or disturbance." In the 109th question of the Larger Catechism, "tolerating a false religion," is omitted from the enumeration of the sins forbidden in the second commandment.

PASSENGERS SAILED.

Per *Golconda*, 14th:

For Southampton.—Mr. T. Drond, Mrs. Evezard and four children Mrs. Prescott, Mr. Thos. Black, Captain G. C. and Mrs. Hoddings and three children, Mr. Joseph William Hillier, and Mrs. Sprigley.

For Marseilles.—Rev. Mr. M. H. Burge, Captain E. H. R. Chambers, Mr. and Miss Walton.

For Suez—Mr. Alexander Landal, Mr. C. Seton, Captain Doherty and Mr. M'Quistane.

PASSENGERS ARRIVED.

Per *Salcette*, 11th:

From Southampton—Mr. Tickell, Mr. Lowe, Mr. G. Brodie and wife, Sarah Brodie, Mr. P. McArthur, Messrs F. H. Plumtree, C. Tuck, H. Hough, Miss Hough, Messrs Matheson, C. J. Walter, W. Lee, Mr. Macey and wife, Mr. E. Sylvester, and Mr. D. Davis.

From Marseilles—Mr. G. W. Vandarkiste, and Mr. Frederick Mayall

From Suez—Mr. W. B. Jones.

From Aden—Mr. Shaik Adam, Mr. Ismaljee, Mr. Said Dulla, and Mr. Badarbin and servant.

DOMESTIC OCCURRENCES.

MARRIAGE.

CRUICKSHANK—BAUGH—September 10th, at Poona, at St. Mary's Church, by the Right Rev. the Lord Bishop of Bombay, assisted by the Rev. G. A. F. Watson, Chaplain of St. Mary's, John Cruickshank, Esq., M.D., Acting Inspector-General of Prisons, to Mary Emma Isabella, eldest daughter of Lieutenant-Colonel Charles R. Baugh, Commandant H. M. 9th Regiment N. I.

DEATHS.

KNOTT—September 8th, at Poona, of paralysis, Sarah, the beloved wife of Mr. H. Knott, aged 49 years.

SWAN—August 28th, at Mangalore, William Mathew Swan, Esq., aged 33 years.

CHAMPION—Killed by an accident at Offord Station, G.N.R. Huntingdonshire, on or about 7th Sept., Charles Stuart Champion, aged 9 years, second and beloved son of Lieut.-Colonel J. H. Champion, Acting Deputy Adjutant General, Bombay Army.

RUMNEY—August 14th, at Derbyshire, England, Alice, Rumney, wife of Robert Rumney, Manager Alexandra Mills, Chinchpoogly, Bombay, aged 35 years.

BLACKWELL—Sept. 7th, at Jubbulpoor, Harry Edward, son of E. W. Blackwell, of Nursingapoor, aged 2 years.

BROWNE—Sept. 13th, at Colaba, Isabella Jane, wife of Captain J. A. Browne, of the B. I. S. N. Company, formerly of the Bombay Country Service, aged 42 years, deeply regretted.

CLEGG—Sept. 13th, at Fort George, Samuel Clegg, late Hospital Sergeant, European General Hospital, aged 48 years, deeply regretted.

MARTIN—August 22nd, between Aden and Suez, on board the P. and O. Steamer *Salsette*, Fanny G. Martin, wife of Lieutenant H. Martin, 24th Regiment N. I.

Advertisements.

PRIZES FOR POETICAL TRACTS.

THE Committee of the Bombay Tract and Book Society have agreed to prolong the period allowed for the preparation of Poetical Tracts for the Prizes offered in the advertisement, dated May 15th, by two months. Manuscripts should be forwarded to the undersigned before December 1, 1869.

GEO. BOWEN,
Secretary T. and B. S.

Bombay, September 15, 1869.

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